7.1

A SERMON

Preach'd upon the

First *Sunday* after the *Proclamation*

OF THE

High and Mighty PRINCE,

James the II.

By the Grace of God King of *England, Scotland, France,* and *Ireland,* &c.

Which was made at *Leiceſter, February* the 10*th.* 168$\frac{4}{5}$.

By Benj. Camfield, *Rector of* Aileſton *near* Leiceſter.

Put them in mind to be ſubject, &c. Titus 3. 1.
The Right of the Firſt-born is His, Deut. 21. 17.

LONDON,
Printed for *Charles Brome,* at the *Gun* at the Weſt-end of St. *Pauls,* 1685.

To the *Right Honourable*, my very good Lord and Patron, *JOHN* Earl of *RUTLAND*, *Lord Roos* of *Hamlake*, *Trusbut*, and *Belvoir*, *Lord Manners* of *Haddon*, His Majesty's Lord-Lieutenant for the County of *Leicester*.

My LORD,

IT *was a Transport of exceeding Joy, and comfortable* Omen *of our future Happiness, (after that afflictive Sadness which fill'd all Loyal Hearts, upon the surprizing News of the Death of our* most Gracious Sovereign of Bl. Memory) *to see and observe with what unanimous and chearful Acclamations, and bravery of Resolution*, Your Honour, and others of the Nobility, Gentry, and Clergy of this County, with the Mayor, Aldermen and Burgesses of *Leicester*, attended the High-Sheriff in Proclaiming the Succession of the High and Mighty King JAMES the Second, as the Undoubted and only Lineal Heir of the Imperial Crown.

Epiſtle Dedicatory.

And, ſo ſoon as I had retired from that publick Solemnity, my Thoughts reſolved themſelves into Theſe enſuing Meditations, *which I here make bold to preſent Your Lordſhip with; by that means to recommend them farther to a more common acceptance and benefit: As containing in them* a ſeaſonable Mite or Two of that Religious Loyalty which the Church of *England* traineth up all her Members to, and is in a peculiar manner agreeable to Your Honour's conſtant Sentiments and Inclinations: *In hopes, that Your Lordſhip will not only pardon the preſumption, but admit of this ſmall Preſent for an* additional Teſtimony *of the moſt humble Duty of,*

My LORD,

Your Honour's

Perpetually devoted

Chaplain & Servant,

Benj. Camfield.

A SERMON
Upon the Proclamation of
King James II.

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2 Chronicles 13. 5.

[Septuagesima, Feb. 15. 1684.]

Ought ye not to know, that the Lord God of Israel *gave the Kingdom over* Israel *to* David *for ever, even to him and to his Sons by a Covenant of Salt?*

THe words are part of a *notable Speech* of King *Abijah*, (or *Abijam, as he is elsewhere* called*) the Son of *Rehoboam*, and Grand-child of *Solomon*: And they are directed here to *Jeroboam*, who had headed the ten Tribes in their Revolt, and to *all Israel* with him; as you may read in the *fore-going verse*. "And *Abijah* stood up on Mount *Ephraim*, and "said, Hear me, Thou *Jeroboam*, and all *Israel*; Ought "ye not to know, &c.---And 'tis spoken *immediately before a desperate battel between their two Armies now set in array*. On *Jeroboam's side Eight hundred Thousand men*, and

* 1 Kings 15. 1.

and on *Abijah*'s, but *Four hundred Thousand*, half the number: * Only he animates them here with the *Goodness of their Cause*, and alledgeth *That in the first place*, as a terror and discouragement to their enemies. "Ought ye not to know, *&c.*---*q. d. You cannot be ignorant of This*, and therefore it is your bounden duty to *acknowledge* it, that my right to the Crown and Kingdom is *inviolable*, founded upon the *Grant of God himself*; from whom my Father received the Kingdom over *Israel* [*jure hæreditario*] by an *Hereditary Right*, that ought to *abide for ever*: For so God gave the Kingdom over *Israel* to *David* for ever, even to *him and to his Sons by a Covenant of Salt.*

[* *impar congressus.*]

["By a Covenant of Salt.] That is, by a *perpetual, sacred, and inviolable Covenant.* For Salt drives away corruption, and is therefore (as *Philo somewhere* * *calls it*) the *Emblem of Durability*: And so it seems explain'd, *Numb.* 18. 19. "It is a Covenant of Salt for ever before the Lord.--- Or else we may take the account of it from *Vatablus.* Salt, according to the Jewish Law, was required with *all their Sacrifices*, * and These were wont to *accompany solemn Leagues and Covenants.* * Agreeably to which, a Covenant of Salt is *a sworn and solemn Covenant, ratified and confirmed by such Religious Ceremonies.*

[* *L. de Victimas offerentib.*]

*Levit. 11. 13.

*Psal. 50. 5.

"Ought ye not to know, that the Lord God of *Is-*
"*rael* gave the Kingdom over *Israel* unto *David* for
"ever, even to him and his Sons by a Covenant of
"Salt? that is, *a sure, firm, and everlasting Covenant*,
call'd elsewhere, "*The sure mercies of* David. τὰ ὅσια Δαεὶδ τὰ πιστά. *Isa.* 55. 3. *Acts* 13. 34. For thus *Nathan the Prophet* address'd himself to him, 2 *Sam.* 7. 8, *&c.*
"Thus saith the Lord of Hosts, I took thee from the
"Sheep-cote, from following the Sheep, to be Ruler
*Psal. 78. 72. "over my people, over *Israel.** ---- "And when thy
"days

"days be fulfilled, and thou ſhalt ſleep with thy Fa-
"thers, I will ſet up thy Seed after thee, which ſhall
"proceed out of thy bowels *; And I will eſtabliſh
"his Kingdom: He ſhall build an Houſe for my Name,
"and I will eſtabliſh the Throne of his Kingdom for
"ever. I will be his Father, and he ſhall be my Son.
"If he commit iniquity, I will chaſten him with the
"rod of a man, and with the ſtripes of the children of
"men, † but my mercy ſhall not depart away from him,
"as I took it from *Saul*, whom I put away before
"thee: * [*rejecting him and his poſterity from the King-*
"*dom.*] And thy Houſe and thy Kingdom ſhall be
"eſtabliſhed for ever before thee, Thy Throne ſhall be
"eſtabliſhed for ever.

[* *Unum è liberis tuis.*] Vatablus.

[† *Humano more & pœnâ humanâ. i. benignâ & clementi.*] id.

[* *Regnum in tam longo tempore illis non auferam, ut* Saulis *poſteritati abſtuli. Hæc interpretatio optima,* Joſephi *eſt, & aliorum* Hebræorum.] Grotius in Loc.

And therefore, though God in his Juſtice and diſpleaſure, for the *ſins of King Solomon*, and *Rehoboam's Inſolency and Raſhneſs*, and the *provocations under both their Reigns*, rent away Ten Tribes from the Twelve, yet he ſtill *reſerved the Principality of* Judah *to the Race of King* David, on the ſcore of *This Oath and Covenant*, until the *coming of Meſſiah*; whoſe Kingdom was to be an Univerſal and Everlaſting Kingdom, though of a ſpiritual nature. Thus, when he *ſpeaks firſt of this Judgment decreed*, the Rent, I mean, of the Kingdom, he *adds*, That he *will not do it in King* Solomon's *Reign*, becauſe he was the *Son of David*. "For *David* my Ser-
"vants ſake, *ſaith he*, whom I have choſen, 1 *Kings* 11.
34. Nay, That he will *continue a Tribe to his Son after him*, *ver.* 36. "That *David* my Servant, *ſaith he*, may
"have a Light * alway before me in *Jeruſalem*, the
"City which I have choſen to put my name there.----

[* *Lucerna pro* Regno, *ut exponit* Chaldæus Paraph. *i. ut ſemper habeat aliquem ex nepotibus ſuis, qui regnet in* Jeruſalem, *me auſpiciente.*] Vatablus in Luc.

So therefore it is recorded of this *King Abijah*, notwithstanding the *provocation of his sins*, whose heart was not perfect with the Lord his God, as the heart of *David his Great-Grandfather*: "Nevertheless, *saith the Text*, for "*David's* sake did the Lord his God give him a Lamp "in *Jerusalem*, to set up his Son after him, and to esta- "blish *Jerusalem*, &c. 1 *Kings* 15. 4, 5. --- And so afterwards, in the Reign of *Jehoram the Son of Jehoshaphat*, notwithstanding *his provocations*, 2 *Kings* 8. 19. "Yet the "Lord would not destroy *Judah* for *David* his Servant's "sake, as he promised to give to him always a Light, "[*Lamp, or Candle*] and to his Children. And *so it is* *repeated*, 2 *Chron.* 21. 7. "Howbeit the Lord would not "destroy the house of *David*, because of the Covenant "which he had made with *David*, and as he promised "to give a Light to him, and to his Sons for ever.--- And *to this you have a reference*, *Psal.* 132. 10, &c. "For thy Servant *David's* sake turn not away the face "of thine Anointed. The Lord hath sworn in truth "unto *David*, he will not turn from it: Of the Fruit "of thy body will I set upon the Throne. If thy Chil- "dren will keep my Covenant, and my Testimony that "I shall teach them, their Children also shall sit upon "thy Throne for evermore. [*There should never have been any such thing known as a rent of the Kingdom, or state of Captivity and Bondage.*] "For the Lord hath "chosen *Sion*, he hath desired it for his habitation: "This is my rest for ever, here will I dwell, &c. There "will I make the Horn of *David* to bud. I have or- "dained a Lamp, [*Candle, or Light, as before*] for "mine Anointed. His enemies will I cloath with shame, "but upon himself shall his Crown flourish.---Whatever *Diminutions or Interruptions* happen'd in the Succession, it was only an *Affliction or punishment for the wickedness*

both

both of Princes and People *: But God resolved to continue a *Lineal Descent of Kings from* David *until the coming of Christ, the Son of* David, *and of the seed of* David, as the *Scripture speaks.* And therefore saith he, even in the *case of the division of the Kingdom upon the transgression of* David's *Children*, "I will for this afflict "the Seed of *David*, but not for ever, 1 *Kings* 11. 39. which seems to refer unto the *Messiah*, who was to be King of *all the Tribes of* Israel, *and of the* Gentiles *too*, as *Grotius* notes.---And this now is the *Covenant of Salt*, or perpetual, incorruptible, inviolable Covenant, which King *Abijah* in the Text refers to, and *bottoms his claim upon.* "Ought ye not to know, &c.

[* *See Eccles.* 47. 20, 21.]

In which words he appeals unto them, as to *Four points especially.*

I. The *Supremacy of the King over all his Subjects*, called therefore here, "*The Kingdom over* Israel.

II. The *Divine Right of that Dominion or Supremacy.* "That the *Lord God of* Israel *gave the Kingdom over* "Israel *unto* David.

III. The *Claim of Succession to this Hereditary Kingdom.* "Even *to him, and to his Sons for ever.* And,

IV. The *Unalterableness of this Claim*, grounded upon a *particular Covenant of God here in the Case.* "Even to "him and his Sons *by a Covenant of Salt.*

As to *all these points*, I say, he appeals to their *own knowledge and conscience*, "Ought ye not to know This? I will but *briefly run over the particulars.*

First, here is couch'd the *unquestionable Supremacy of the King over all his Subjects.* 'Tis the *Kingdom over* Israel. The *Head of the Tribes of* Israel therefore is a phrase equivalent with *King over* Israel, 1 *Sam.* 15. 17. "When thou wast little in thine own sight, *saith he* "*unto* Saul, wast thou not made the Head of the Tribes "of *Israel*? and the Lord anointed thee King over *Israel.* The very *anointing typified as much*, it being the known property of Oil to swim on the *top of other Liquors.*---- And so of *David*, "The Lord said unto thee, Feed my "people *Israel*, and thou shalt be a Captain over *Israel*, 2 *Sam.* 5. 2. And for *such a Pastor and Leader of the people* the Elders of *Israel* acknowledg'd him. The several Tribes had their respective *Heads and Chieftains*, but the King was the *Head of all those Tribes, and their Heads too.* And therefore saith St. *Peter*, "To the King, ὡς ὑπερέχοντι, *as Supreme*, 1 *Ep.* 2. 13. And, whoever *teach otherwise*, [*Et Apostolorum doctrinæ repugnant, & Imperia turbant*,] as *Grotius well expresseth it*, do both *contradict the Apostles Doctrine, and disturb Governments.* Now 'tis the nature of the *Supreme* to admit of *neither Superior nor Equal upon Earth.* † Thus St. *Chrysostom speaks of* Theodosius *the Emperour* *, [οὐχ ὁμότιμόν τινα ἔχων ἐπὶ τῆς γῆς βασιλεύς γε ἐστιν ἡ κορυφὴ καὶ κεφαλὴ τῶν ἐπὶ τῆς γῆς ἀνθρώπων ἁπάντων] "As having *none of like Honour*; for a King, *saith he*, is the "*very top and head of all men upon Earth.*----He is in the *highest place*, and *highest power*; and consequently, all in his Dominions, *Every soul of them**, are oblig'd to be *subject to him.* None may presume to *judge or resist him violently.* There can be nothing justifiable on the Subjects part, but *Obedience* and *Submission.*† The rest must be referr'd to *God alone*, the *only Ruler of Princes.* For,

[‡*Ea est summi conditio, ut nihil aliud adæquet, nedum superet.* Tertull:

*Hom. 11. ad pop. Antioch. & Hom. 20.

*Rom. 13. 1, 2, 5.

‡*Rogamus, Auguste, non pugnamus.-Aliter nec debeo, nec possum resistere* Ambros. Orat. cont. Auxent. & Epist. ad Marcell.

Secondly, It is *by him that Kings reign*: Their Power and Authority is derived from him, and his Miniſters and *Vicegerents* they are. 'Tis he that *gives the Kingdom over Iſrael*, even the *Lord God of Iſrael*. "There is no "Power but of God; The Powers that be are ordained "(*or ordered*) of God, *Rom.* 13.* He only hath the *original power of life and death*, and no one elſe can pretend to it but by virtue of *his Commiſſion*.---And then again, He in his Providence *diſpoſeth of Kingdoms*, both as to *good and evil*, *ſhaking or ſettling*, *renting or uniting*, *leſſening or enlarging*, the *giving and taking away of Kings*, either in his *Wrath or Mercy*; *putting down one, and ſetting up another*, &c.*---And *Nebuchadnezzar*, you read, was *ſent out a grazing among the beaſts of the field, till he came to know and acknowledge This*, "That the moſt High "ruleth in the Kingdom of men, and giveth it to whomſoever he will, *Dan.* 4. 25. Thus much was owned by *Julius Cæſar*, in that excellent ſaying of his, [*Reges plurimùm inter homines pollent, Deorum ipſi in poteſtate ſunt Reges.*] 'Kings have the *chiefeſt power among men*; 'but Kings themſelves are *in the power of God*. *Horace* elegantly varies it:

[*Regum timendorum in proprios greges,*
Reges in ipſos imperium eſt Jovis.]

* *Nos judicium Dei ſuſpicimus in Imperatoribus, qui gentibus illos præfecit*, &c. Tertull. Apologet.

* *Pſ.* 105. 7, 8.

Suetonius.

Thirdly, Of all ſorts of *Monarchy*, that which is ſettled in a *Lineal Deſcent and Succeſſion*, is certainly the *moſt eligible*; and ſo God appointed the Kingdom over *Iſrael*, when he had *caſt off the houſe of* Saul, "*To* David "*and his Sons for ever*. This tends moſt to the *peace and quiet of Societies*, when the Heir to the Crown is known among them: This *prevents the feuds, animoſities, and diſcords*, which are almoſt unavoidable where the matter is put to vote among *many Electors*. And, in *He-*

Hereditary Kingdoms, we say truly, the *King never dies*; the *Sun never sets in total darkness*: but upon the decease of any one *Monarch*, the *next Heir is immediately seized of his Authority, and stands up forthwith in his place and stead.* So *Solomon* speaks of himself, 1 *Kings* 8. 20. "The Lord hath performed his word that he "spake, and *I am risen up in the room of* David *my Fa-* "*ther*, and set on the Throne of *Israel*, as the Lord "promised.---And so did *Rehoboam* his Son, in the *room of* Solomon *his Father*, and our *Abijah in the Text*, in the *room of his Father* Rehoboam.

[----*Uno avulso, non deficit alter*
Aureus.-----]

The Golden Tree of Monarchy thus sends forth *some fresh sprout or other in the place of that which* falleth off.

And there is no pretence from any man's *Religion or Morals* to be admitted of, as a *bar on the one side*, or *excuse on the other*, from Loyal submissions and acknowledgments to *this orderly succession.* We must no more found *Dominion*, than we do *Property*, in *supernatural Grace or Piety.* Christ, to be sure, who *proclaimed his Kingdom not to be of this world*, [St. *John* 18. 36.*] never intended that *his Religion* should countenance any thing of *Resistance or Rebellion against the Rights of Princes.*† He came not with any intention to *innovate in secular Governments*, and hath obliged his Disciples by the *Doctrine of the Cross*, to take off all suspicion from the Monarchs of the Earth of invading their Prerogatives by setting his Title on foot among them.---They pro-

* *Audite omnia Regna Terrena: Non impedio dominationem vestram in hoc mundo*: D. Augustin in Loc. Tract. 105. in Evang: Johan:

† *Nunquam* Albiniani, *nec* Nigriani, *vel* Cassiani *inveniri potuerunt* Christiani.-- *Christianus* Nullius *est Hostis, nedum* Imperatoris, &c. Tertull. ad Scapulam.

ceed

ceed not therefore by *his Rules and Precepts*, who seek to *decline sufferings by any such unlawful methods*, as the interruption of a *Lineal Succession* for the safe-guard of the Christian Religion. And their *Condemnation* is just, who attempt *so great an Evil, upon the pretence, or to the end, that Good may come thereof*, *Rom.* 3. 8.--I have often thought of *what* Erasmus * *saith on the point of Christians Resisting by force of Arms, turning the Cross into a Sword*, &c. [*Mitre nulla hæresis perniciosior, nulla blasphemia sceleratior*, &c.] 'In my esteem there is *no* 'heresie more dangerous, no blasphemy more wicked.——'The *precepts of Christ* decrying it, his *whole life* gain-'saying it, the *Apostolical Doctrine* opposing it, so many 'Millions of Martyrs, and the *old Interpreters of Scripture* 'all against it.† And here it may be remembered, that this learned man's worthy Paraphrase was in a peculiar account at the beginning of our Reformation: it being one of the Injunctions by K. Edward VI. ['That the Paraphrasis 'of Erasmus *in* English *upon the Gospels, should be set up* 'in some convenient place in every Church, &c.]

Fourthly, We have a declaration here annexed of the *inviolableness and unalterableness of this succession in the Line of* David, *settled by a sacred and solemn Covenant from God himself*: "Even to him and his Sons by a "Covenant of Salt.——And, though God, according to his *absolute Dominion*, and in the course of his *Justice*, as I said, upon provocation given, made some *abatements in the extent of this Government*, by the renting of Ten Tribes from the rest, or *dark Intervals*, by their Captivities; yet he *secured a Principality to the last*, that the *Scepter should not depart from* Judah *till* Shiloh *came* *; and over-ruled even the *Lusts and sins of men to serve his own all-wise and righteous purposes*. But this is no apology at all for those who have *no express Warrant from the*

*Annotat: in St. Luc. 22. 36.

‡ *Contra maxuetudinem Evangelicam. Victoria Evangelica in Tolerantiâ sita.* Id. paraphr.

*Gen. 49. 10.

King

King of Kings to alledge. We are bound up to the ordinary *Laws and Measures.* If any men will enter into a *Covenant or Association against their Allegiance to Princes*, 'tis *none of God's Covenant*, nor is there any *Divine Salt in it.*

'Tis the general *compact and agreement of Society* to be *subject to Kings*; and we have the *Tie of Religion superadded to that of our Natural Allegiance, to strengthen it.* On which account the *Preacher* lessons us; "I counsel "thee to keep the Kings Commandment, and that in regard of the Oath of God, *Eccles.* 8. 2.

These now are the *Four points contain'd in King* Abijah's *Allegation*; The *King's Supremacy and Dominion over all his Subjects*; The *Divine Right of that Dominion and Supremacy*; The *Claim of Succession to it in an Hereditary Monarchy*; And the *Unalterableness of that claim in the Government of Israel*; and, proportionably, in *all like Governments*, unless we will subvert or overturn the *Fundamentals of their Constitution.*

And, as to *all these particulars*, he makes his appeal to them.

I. As *matters of common knowledge*, points wherein no one could justly pretend ignorance. According to the vulgar *Latin*, [*Num ignoratis?*] saith he, *Are you herein ignorant?* or can you, with any modesty, in this case *plead ignorance?* These are matters obvious enough to every one that opens his eyes to see and understand. These have been *sufficiently promulged and made known to you.* If there be any ignorance here, tis of that sort which we call *gross and affected*; *a willing, chosen, slothful, or wilful ignorance*, which is no man's *excuse*, but his *condemnation.* And then,

II. As

II. As *matters fitting for Subjects, upon occaſion, to acknowledge*, and teſtifie their due acknowledgment of, by their *ready compliance to and with them.* So *Junius* and *Tremellius* render it. [*An non veſtrum erat agnoſcere?*] "Was it not *your part and duty to acknowledge this?* And to *that ſenſe we read it:* "Ought ye not to know, "or own it?

So at *all times*, but ſo more eſpecially upon the *change of Governours*, where the Government remains ſtill *one and the ſame*, immutable. 'Tis *then proper*, when the perſon of any King fails or dies, to recognize the Right of his immediate Succeſſor: For the *ſupport of the Government*, and the *mutual encouragement each of other to an hearty ſubjection unto it*, that all things may turn on their *wonted hinges*, and every one keep his *place and ſtation*, without confuſion or diſturbance, to the common quiet and welfare. Particularly, that we may *obſerve the wiſe man's injunction and fatherly admonition*, "To fear the Lord and the King, and not to meddle "with them that are given to change, *Prov.* 24.

But I will not lead you at preſent beyond the *circumſtances of the Text*: This knowledge and acknowledgement then *King* Abijah *here ſuggeſts for ſuch weighty ends as theſe enſuing.*

I. To *daſh and diſcountenance all Inſurrections and Rebellions againſt the King in ſucceſſion*; like *That of* Jeroboam *againſt his Leige-Lord* Rehoboam, *the Son of* Solomon, *and this King's Father.* Of which *he adds in the following words, ver.* 6. "Yet *Jeroboam*, the Son of *Ne*- "*bat*, the ſervant of *Solomon* the Son of *David*, is riſen "up, and hath rebelled againſt his Lord.* *Of him we read 1 *Kings* 11.26. "*Jeroboam* the Son of *Nebat*, an *Ephra-*

[* "Out of *E*- "*phraim* ruled "*a Rebellious* "*Kingdom.* *Eccluſ.* 47.21.]

"thite of *Zereda*, *Solomon*'s ſervant, whoſe Mother's "name was *Zeruah*, a widow-woman, even he lift up "his hand againſt the King.——He was one whom *Solomon* had advanced to a *great place of Truſt and Honour*, "making him ruler over all the charge of the houſe of "*Joſeph*, *ver.* 28, &c.

And, though God in his *wiſe and juſt Providence*, as I have before in part intimated, *did over-rule this man's ambition to bring his own deſigns to paſs*; in the puniſhing of *Iſrael* by the rent of ten Tribes from the reſt, yet this was no more *excuſe to his irregular luſt after Dominion*, than *the Jews might have alledged for bringing about what God had before decreed, in the ſufferings of his beloved Son, the Saviour of the world*; They, nevertheleſs, *by wicked hands did crucifie and ſlay him**; And ſo might *Jeroboam*, *nevertheleſs*, *wickedly follow the temptations of his own ambition or revenge*.—— But, let us make the *beſt of his caſe*. God Almighty, the *abſolutely Supreme*, the *King of Kings, and Lord of Lords*, ſeems to have *commiſſion'd him in extraordinary*, as an *Executioner of his Vengeance*, and raiſed him up for a *ſcourge of his wrath*, and ſo, not only to have given him a bare *permiſſion*, but alſo a *Right and Title to thoſe revolted Tribes*, *had he perſevered in obedience to him*, 1 *Kings* 11. 31, &c. And, *on the ſame account*, *he forbids* Rehoboam, *and the houſe of* Judah *and* Benjamin *adhering to him*, *to give the men of* Iſrael *battel at firſt, for their reduction*, ch. 12. 24. But, whatever *abatements* or *allowances* may be made in *this ſingle caſe of Jeroboam*, from the *Divine Interpoſure*; where *That is wanting*, there can be none, to be ſure, to juſtifie the *Inſurrection and Rebellion of a Servant againſt his Maſter, and a leige and obliged Subject* (as he was) *againſt his undoubted Lord and Sovereign*. As the *ſacrificing of Children to God* is not any whit the leſs *Murther*

* Acts 11. 23.

mo, because *Abraham once had a dispensation in the case*, and a *command from God to offer up his Son.* King *Abijah* fixeth his charge upon *Jeroboam's known obligations as a subject, far enough from any ordinary title to the Crown.* "Yet *Jeroboam* the Son of *Nebat*, the *Servant of* Solomon *the Son of David*, is risen up, and hath rebelled against his Lord.—— And *then*,

II. To *deter others from siding with, or joyning themselves unto Seditious and Factious Leaders.* So it *follows*, *ver.* 7. "And there are gathered unto him vain men, the "children of *Belial*, and have strengthened themselves "against *Rehoboam* the Son of *Solomon*, when *Rehoboam* "was young and tender-hearted, and could not withstand "them.

Observe, I beseech you, the *Character he gives of those that* Associated *and combin'd together in this Insurrection and Rebellion*; the *Party that listed themselves under this new Head.* "There are gathered unto him vain men, "the children of *Belial*: That is, *foolish* and *wicked men*, who are ready, upon any pretext, to *throw off the yoke of lawful Government.* This is the *proper name of Rebels.** And so you find it noted at the very *beginning of their Kingly Government*, upon the *promotion of Saul*, when the people gave their general shout, and said, *God save the King*, 1 *Sam.* 10. "There went with him, *saith the Text*, a "band of men whose hearts God had touched, *ver.* 26. Where *God toucheth mens hearts*, you see, they are *inclin'd to Loyalty.* But then it follows, *ver.* 27. "But the children "of *Belial* said, How shall this man save us? and "they despised him, and brought him no presents.--- So here again, *There are gathered unto him vain men, the Children of* Belial. And if the *Apostle's gloss on the phrase be good*, these enemies to rightful Powers, these King-despisers, are the *Children of the Devil*; for so he speaks

[* *Scelestarum partium Socii, aut plausores.* Tert. Apolog.

of *Belial*, as the *grand enemy in opposition to* Christ, 2 *Cor.* 6. 15. "What concord hath *Christ* with *Belial*? And *then*, What fellowship or communion between the *Disciples of Christ*, and the *Children of Belial*? The *first time*, I think, we meet with the expression, is *Deut.* 13. 13. "Certain men, the children of *Belial*, are gone out from "among you, and have withdrawn the inhabitants of "their City, saying, Let us go and serve other Gods "which we have not known. The *Margin* reads it, *Naughty men.* Such they are with a witness, in the *first place*, who *seduce us from the Lord our God, to a False and Idolatrous Religion and Worship*; and such, in the *next*, who *draw others aside from their lawful King.* Wherever you read of *these children of Belial in Scripture*, you will find they are the *very worst of men*; and so we are to *look upon them that revile and oppose Government*, whatever *holy appearances or disguises* they come in.*

* *Pessimus quisq; asperrimè Rectorem patitur.* Salust.

Well, this is their *Character*, how many, and of what name or eminence soever otherwise. "There are gathered unto him vain men, the children of *Belial. Of whom he adds*, "And have strengthened themselves against "*Rehoboam* the Son of *Solomon.* He keeps still the *Emphasis on the Succession.* So before, in *Jeroboam*: "The servant, *saith he*, of *Solomon* the Son of *David.* And *here again*, "Against *Rehoboam* the Son of *Solomon.* As *he himself*, in like manner, was the *Son of* Rehoboam.——And observe the *juncture of time they laid hold on for their purpose.* "When *Rehoboam* was young and tender-hearted, and could not withstand them. They took the opportunity of the *King's weakness*, "When he was "young and tender-hearted; which some, with great probability, refer to the *disposition of his Mind, rather than Years*, [*juvenis animo, non ætate,*] for he was of *age considerable enough* when he came to the Crown.* But he

* 41 Years old. 1 *Kings* 14. 21.

Was

was of *too easie impression to the counsel of the rash young men, against the judgment of his sager Statists, in answering of the people roughly*, and so disobliging them, when they came to tender their Loyalty to him. And this is that which seems reflected on here, by the expression of his being *young and tender-hearted*; a *Novice only in the art of Government*. This *teneritudo cordis* is elsewhere used for *faintness of heart*, *Levit.* 26. 36. Whatever *else* there may be included in it, I will not stay to examine. These children of *Belial*, you see, were very watchful to lay hold on the *nick of opportunity*, "When their King *could not withstand them*.——And that is the only *measure of some mens Loyalty*; [*quam diu desunt vires.*] until they have *power and strength enough to resist and rebell with the hopes of success*. So they *blaspheme the primitive Christians, Confessors, and Martyrs patience under all their sufferings and persecutions*; and represent them to the world as *Rebels at heart*, but such, as *wanted strength for the execution*; such, who submitted *only because they could not help it.** [*Quia deerant illis vires.*] But the *Fathers, in their Apologies for them, abhor the imputation*, &c.

* *Bellarmine l.* 3. *de Pontif.* c. 7 *Buchanan de jure Reg:* Author of the *Life of Julian*, &c.

For *these ends* now we are to *know and acknowledge the principles of Loyalty before-mentioned*, that we may neither *rise up and rebel against our Leige-Lord, with* Jeroboam; nor *gather our selves to any such Head with vain men, the children of* Belial, whenever *opportunity* or the *weakness of a Prince* may tempt us thereunto.

And the better to *fortifie all this*, it is to be considered further, what he *goes on to suggest*.

First, That the King in succession was not only *their Sovereign Lord*, but *God Almighty's Vicegerent*, and so, in resisting

resisting him, they did, by a just interpretation, *withstand God himself*, and seek to *cast off the Kingdom of God*, *ver.* 8. "And now ye think to withstand the Kingdom of the "Lord in the hand of the Sons of *David*. He owns *God for the Fountain of Royalty*, and the *Kings successively only for his Ministers and Deputies*." And,

"So the *Throne of Solomon* is said to be the *Throne of the Lord*, [1 *Kings* 2. 12. with 1 *Chron.* 29. 23. And 1 *Kings* 10. 9. with 2 *Chron* 9. 8.]

Secondly, What *kind of people the multitude of that rebellious Camp was made up of*? So it follows: "And ye be a great multitude." That is confess'd: But of *what sort of men*? That deserves our special notice. "And "there are with you golden Calves, which *Jeroboam* "made you for Gods." The *Revolters from their King* became at the same time *Apostates from the service of the true God to set up golden Calves in his stead*. That was *Jeroboam's policy*: He consider'd wisely, that had the people kept to their *former established Worship at* Jerusalem, *they would soon have return'd to their former Loyalty*. 1 *Kings* 12. 26, &c. "And *Jeroboam* said in his "heart, Now shall the Kingdom return to the house of "*David*, if this people go up to do sacrifice in the house "of the Lord at *Jerusalem*: *Then shall the heart of this* "*people turn again to their Lord, even unto* Rehoboam "*King of* Judah, and they shall kill me, and go again to "*Rehoboam* King of *Judah*. Whereupon the King took "counsel, and made two Calves of Gold; (pretending, for a *blind only*, to *ease them of their burthen*, and to *consult their advantage*, as it follows,) "And said unto "them, It is too much for you to go up to *Jerusalem*: "Behold thy Gods, O *Israel*, which brought thee up "out of the Land of *Egypt*! And he set the one in "*Bethel*, and the other put he in *Dan*: And this thing "became a sin, *saith the Text*, a *most provoking sin against God Almighty*, and turn'd to their *ruine* and *destruction*.

But

But whatever he pretended to make the people, the secret was, *lest returning to the true Religion, they should also return to their true Allegiance to the King of* Judah. Thus you see, in the *first place*, that these revolters from their Sovereign, as I said, were *Apostates from the established Worship of God, unto Idolatry*, the worshipping of *Images and Imaginations of their own.* And *then*, the attendant or consequence of this was the *discarding of the legitimate and rightly ordained Priests of God, with the solemn Feasts appointed*, and the *setting up of others in their room*, even of *the basest of the people, ver.* 9. "Have "you not cast out the Priests of the Lord, the Sons of "*Aaron* and the *Levites*, and have made you Priests "after the manner of the Nations of other Lands? *&c.* Of which you may read *more at large in the story.* Of *such as these* the multitude of the Rebellious Army consisted; even such, as had *forsaken the established worship of the true God*, and *cast off their Obedience and Reverence to his appointed Ministers*, the Priests and Levites.

In opposition to whom we may find, *Thirdly*, the description and account given of the *Loyal Party, ver.* 10. *&c.* "But as for us, the Lord is our God, and we have not forsaken him. Namely, to *reform his Worship by the abolition of it, and bow down to golden Calves in his stead.* And, as we have the *true God*, and his *appointed Worship and Ceremonies*, so we have *his ordained Priests too, officiating.* "And the Priests which minister unto the Lord, "are the Sons of *Aaron*, and the Levites wait upon their "business; and they burn to the Lord every morning "and every evening burn Sacrifices & sweet Incense, *&c.* "For we keep the charge of the Lord our God, but ye "have forsaken him.

Here-

Hereupon therefore, from all these premises, King *Abijah takes heart and courage*, for the *animating of his Subjects*, and the *reflecting dread and terror on the multitude of his and their Enemies*, *ver.* 12. "And behold God "himself is with us for our Captain, and his Priests with "sounding Trumpets to cry alarm against you.——In the *name of our God we set up our Standard*, and *on him we build our confidence*; we *keep fast to him*, and doubt not but he will *keep to us while we so do*, to protect and defend us; we *adhere to his Priests*, and they *sound the Trumpets orderly and religiously under the great Lord of Hosts*. But as for *you*, how many soever you are, or how great soever the *numbers you glory in*, take heed, lest you be found, in the issue, θεομαχοῦντες, to *fight against God, who will be too hard for you*. So he ends; "O "children of *Israel*, fight ye not against the Lord God "of your Fathers, for you shall not prosper.--And the *success was accordingly*, if you look on to the *close of the chapter*, for no less than *Five hundred thousand of their Eight hundred thousand chosen men were cut off and destroyed*. And the Text gives us *this account of it*, *ver.* 18. "Thus the children of *Israel* were brought under at this "time, and the children of *Judah* prevailed, because they "relied upon the Lord God of their Fathers. Now, "though the *Argument of Providence and Success by it self be weak and fallacious*, (how much use soever *some* have made of it) yet, when in conjunction with a *good Cause*, *and back'd with a Divine Testimony*, (as here it is) it hath *weight and moment in it*.

Thus have I hastened through *the Text and its appendant circumstances*, and we have found the *whole Speech proper and apposite* (as *Grotius* notes) to *terrifie his Enemies*, *and hearten his own Subjects*; wherein he alledgeth prin-

principally, for himself, the *Right of a Legitimate Succession*, and that the *True Religion and Regular Clergy were on his side.*

You have prevented me, I suppose, for the *main of the Application to be made of it*, so far as *we are concern'd*; for we are not, God be thanked, in any *such state of war*, and I hope, through his Blessing, *not like to be*; nor is there any case so exactly parallel, but will admit of some *dissimilitude*: 'tis enough, if certain *general proportions and analogies* reach us.

You all know, or *ought to know*, I am sure, 'That 'this Kingdom of ours is an *undoubted Monarchy, under 'an Imperial Head as Supreme Governour*; to whom, 'next unto God, all sorts of men, of whatever Rank or 'Quality, Degree or Condition, are bound to pay all '*Homage, Fealty, and Obedience.* And it hath been *Declared by all the Authority of the Land*, 'That by the '*Fundamental Laws of this Kingdom*, neither the *Peers of 'the Realm*, nor the *Commons*, nor *both together in Parlia-'ment*, nor the *People collectively or representatively*, nor '*any other person or persons whatsoever*, ever *had*, *hath*, '*or ought to have, any coercive Power over the persons of 'the Kings of this Realm.* And, 'That it is not lawful 'upon *any pretence whatsoever* to take Arms *against the 'King, or those commissionated by him.* And, 'That this Im-'perial Monarchy is *Hereditary also*, such as *descends by 'a line of Succession from one to another*; And accordingly 'we are obliged by Oath to the *King's Sacred Majesty for 'the time being*, and to *His Heirs and Lawful Successors.* And *This*, if not by so *immediate a Covenant from God as the Israelites*, yet by as *unviolable Ties as the Constitution of the Government, or our own Consciences, can bring us under.*

Now, since it hath pleased Almighty God to call to himself

himself our late most Gracious Sovereign of Blessed Memory, King CHARLES II. under whose mild and merciful Reign we have enjoy'd for many years together *infinite Benefits and Blessings*, had we but had more thankful hearts to acknowledg the same: Since, I say, it hath pleased Him, whom all must obey, to *remand this eminent Servant and Deputy of His*, and *advance him to a more Glorious Kingdom*, as we have reason to judge from *his exemplary and Christian Death*, as well as *Good and Religious Government over us*; the Imperial Crown and Scepter *forthwith are devolved*, beyond all dispute or question, *upon the High and Mighty Prince* JAMES *II.* as our *only Lawful, Lineal, and Rightful Leige Lord and King*, as you have heard by *public Proclamation*, received with the universal joy, contentment and applause of all good people. And we shall *not need to fear*, I presume, any ambitious or treacherous *Jeroboam*, nor any number of *vain men, Children of Belial, to gather themselves in Tumults under any such Head*, to oppose his just Rights, and therein *their own, as well as the common Duty and Happiness.*

O, what a *wretched and disconsolate Estate* had we now been in, if we had been left, upon this sad Providence, as our sins deserved, *like Sheep without a Shepherd*, having none to go in and out before us! In what a *divided and bleeding condition* had we been, if the *blind and furious Zeal of some men had prevailed*, to have cast out the undoubted Heir of the Crown from his *Birthright and Inheritance!*

How much have we to *bless God for*, that we have yet *a King of our own*, and not a *Stranger!* One that is well acquainted with and reconciled to our *Laws* and *Customs**! One that hath often ventured his *deares Life and Blood in the Quarrels of his Countrey*, and testified his readiness on all occasions to do us good! A Prince of

* *Ad concilium de Repub. dandum caput est nosse Rempublicam.* Cicero 2. de Orat.

no

no leſs *Heroical Virtues*, than *Noble Extraction**! The *Dutiful Son of our Martyr'd Sovereign, King* CHARLES *I.* The *Loving and Faithful Brother of our Indulgent Sovereign, King* CHARLES *II.*! Wonderfully *preſerved, together with them, during our unnatural Wars*, and *abroad in Exile*; and *as wonderfully Return'd, together with them, into theſe Kingdoms*, and *kept alive to this day*, amidſt many perils and dangers, for our defence and comfort! A KING, whom the *Church and State of Scotland* found great reaſon to praiſe God for, when our peeviſh diſcontents & jealouſies forc'd him out from hence, by the Providence of God to ſettle affairs there, to a general ſatisfaction*! A KING, that hath given us *viſible pledges of his regard to the Chriſtian and Proteſtant Religion by the education of his Children in it*, and the *beſtowing his two eldeſt Daughters in Marriage unto two Illuſtrious Princes of that Belief and Denomination!* A KING, who, notwithſtanding all the *Indignities and Affronts* which the rudeneſs, ignorance, and malice of ſome men have put upon him, and *Libellous Defamations* wherewith they have ſought to blacken him, yet *begins his* Reign *with the moſt obliging and endearing aſſurances of his hearty affection unto, and care and concern for all his People*; and in particular, as of their *juſt Rights, Properties and Liberties*, ſo of that *moſt excellent, pure, and Reformed Religion which is by Law Eſtabliſhed*, more dear to pious and devout Souls, than their *Eſtates or Lives!*

I cannot do you a more acceptable and beneficial Service, *than by reading over the Gracious Expreſſions which dropt from His Royal Mouth at his very firſt appearing before his Privy-Council*, and leave you to *comfort your ſelves and one another with them*; and raiſe up your hearts by the contemplation of *ſo much and ſo ſurpriſing a Goodneſs*, to *bleſs God moſt affectionately for him*, and *prepare*

*Eccleſ. 10. 17. *Fortes creantur Fortibus, & bonis, &c.* Horat. [From the *firſt Britiſh Kings*, the CXL *Monarch*; from the *Scottiſh*, CX; from the *Saxon* XLVII; from the *Norman Line*, XXVII.]

* See a Letter, ſubſcribed by *ſeven Biſhops there*, to the *Archbiſhop of Cant.* from *Edinburgh, March* 9. 1682.

to return at leaſt Love and Good-will for his Grace and Clemency, for that is the *loweſt meaſure of Gratitude*; that is *no more than what Heathens conclude abſolutely juſt and neceſſary*, to *love thoſe who love them, and to do Good to thoſe from whom they receive Kindneſs*. Paſs we on therefore from the *Speech of one* King *in the Text*, to the *Speech of another*, &c. [Here was inſerted *The Account of what His Majeſty ſaid at his firſt coming to Council**, and afterwards *order'd to be made public.*]

[*For the ſake of *thoſe who have not ſeen or heard it*, I have *tranſcribed & annex'd it at the end.*]

I will end all by putting you in mind of the *Prophet* Samuel's *Good and Right way to a Nations ſettlement and happineſs*, which, after all, is the *only courſe we can have any ſecurity in*, amidſt all the *chances and uncertainties of this preſent world*, wherein the Lives of the *Beſt of Princes*, as well as *other men*, are liable to the ſtroke of *Death and Violence*. "Only fear the Lord, and ſerve him in "truth, and with all your heart: For conſider how great "things he hath done for you. But, if ye ſhall ſtill do "wickedly, ye ſhall be deſtroyed, both ye and your "King.

1 *Sam.* 12: 23, &c.

Now let us pray, *as the Church very ſeaſonably inſtructs us in the Collect for the day.*

Coll. for *Septuageſima.*

"O Lord, we beſeech thee favourably to hear the "Prayers of thy People, that we, who are *juſtly puniſhed* "*for our offences*, may be *mercifully delivered by thy* "*Goodneſs*, for the Glory of thy Name, through Jeſus "Chriſt our Saviour, who liveth and reigneth with "Thee, and the Holy Ghoſt, ever one God, world with-"out end. *Amen.*

THE END.

An

An Account of what His Majesty said at His first coming to Council.

His Majesty, at His first sitting in His Privy-Council, was graciously pleased to express Himself *in this manner.*

'My Lords,

'*Before I enter upon any other business, I think fit to say something to You. Since it hath pleased Almighty God to place me in this station, and I am now to succeed so Good and Gracious a King, as well as so very Kind a Brother; I think it fit to* Declare to you, *That I will endeavour to* follow His Example, *and most especially in that of His great* Clemency and Tenderness to his People. *I have been reported to be a Man for* Arbitrary Power, *but that is* not the only story has been made of me.

'*And I shall make it my endeavours to* preserve this Government both in Church and State, *as it is now* by Law Established.

'*I*

'*I know, the* Principles of the Church of '*England* are for Monarchy, *and the* Mem-'bers of it have shewed themselves Good and 'Loyal Subjects; *Therefore I shall* always take 'care to Defend and Support it.

'*I know too, that the* Laws of *England* are 'sufficient to make the King as Great a Mo-'narch as I can wish; *And, as I shall never* '*depart from the* Just Rights and Prerogative 'of the Crown, *so I shall never invade* any 'mans Property.

'*I have often heretofore* ventured my Life in 'Defence of this Nation; *and I shall* still go 'as far as any man in preserving it in all its 'Just Rights and Liberties.

[Whereupon the Lords of the Council were humble Suiters to His Majesty, *That these His Gracious Expressions might be made publick*, which *His Majesty did order accordingly.*]

And

And this is no more than *what His Majesty several times before had given assurance of*; particularly, *when the University of* Cambridge *waited upon His (then) Royal Highness at* Newmarket, *to welcom his Return to* England, *in* March 1682. To whom, after *Thanks for their kind expressions*, He *thus answer'd*, 'That He was glad 'of this, and all other occasions to declare, That *He* 'would ever stand by the *Church of* England *as now Esta-* 'blished, and *countenance the Members of it*, as having 'seen by experience, *that They are the best Supporters of* 'the Crown; And that He would use his Endeavours and 'Interest for the *Preservation of the King's Person, and* 'the Government in the State, and the *Church of* England 'as now Established by Law.

"*O Lord Save the* KING;
"*And mercifully hear us when we call upon*
"*thee.*

FINIS.

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